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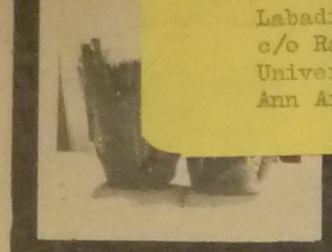

UHURU

BLACK COMMUNITY NEWS SERVICE

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T'DAD & TOBAGO - ARMED STRUGGLE

THE RE-ENTRY OF THE WHITE OVERLORD

It is not the intention of this article to trace in any chronological form the recent happenings in Trinidad and Tobago. Rather, this article is but a complement to one entitled, "Trinidad - Revolution in the Making", which appeared in the March 23rd. Issue of UHURU and Delisle Worrell's "The Economics of Colonialism" which appeared in the last issue. If these two articles are read in conjunction with this one, one only needs to super-impose the colonial political system and remember that Trinidad at its inception was a Crown colony run for the benefit of the white overlords in England, and subject to their authority. This article cannot either discuss the social consequences of colonial role - most of them no doubt are obvious - but it must be borne in mind that when the British parliamentary system of government was introduced, (Mr. Speaker, on a point of order. . .) this imposition had very serious consequences for public participation. It must be pointed out, and this is a crucial point, the formal institutions of the British parliamentary system encouraged in Trinidad and Tobago (the West Indies in general) a highly centralized government.

Forces Polarized

Now formal centralization is the opposite of democratic decision-making unless there are informal institutions allowing and encouraging public participation. If their point is accepted then one can easily understand why institution like televisions, radios, sufficient high schools, universities took so long to be introduced in the Caribbean. However with this introduction one notices what Odinga Mbasa called the "attainment of different levels of Consciousness" in Trinidad in particular.

As a natural concomitant of this, we have been told (a) that the army is split down the middle, and that those loyal to our brothers are in command of the headquarters at Teteron Bay', b) that the Cabinet has split - A.N.R. Robinson, Minister of External Affairs has resigned; c) that the masses of brothers and sisters who having grown tired of silently supporting a system which has oppressed and exploited them have decided that the time for national construction has come. Yet another significant factor has come to right; a) that the demagogue Eric Williams, (unable to come to terms with the situation and so return Trinidad and Tobago to its rightful owners - the people) has decided to ask for military help from the British and the United States - his white colonial masters - and from neighbouring Venezuela; b) that the Organization of American States, is standing by to intervene as well, and c) that a Trinidad Coast guard ship shelled a bridge to prevent those members of the army who have rallied to the support of our brothers from joining with others in Port Of Spain. Let us now place these very recent developments in perspective and so better understand the implications of British and its intended intervention in the Caribbean.

cont'd page 5

N.C.C. BASKETBALL TEAM CITY CHAMPIONS

Standing Left to right Pat Thornhill (Coach), Greg Price, David Fraser, Donald Warner, Richard Osborna, Peter Thornhill; Stooping left to right Brent McPhee, Gerry Bynoe, Joel Tyrell, Doug Jones. Uhuru congratulates coach Pat Thornhill and his team for their achievement. Unfortunately the brothers had not yet received their trophy at the time they were being photographed. The trophy will be presented to them officially on Thursday at the N.C.C.'S Annual sports Banquet.

C.B.C. use innocent black children

Monday April 13th, on Hourglass (CBC T.V.) in Montreal, viewers withnessed one of the most barefaced cases of the political manipulation of black children by the establishment.

Here was a show with a majority of black children being interviewed by Peter Desbarats, (an upcoming expert on blacks - he is producing a play about a Montreal University with Black Power problems) and echoing very anti- Party Quebecois and anti-French statements, but not from a black perspective.

Further investigation has revealed that the white teacher of the current affairs class of Grade V at the Royal Arthur School, telephoned Desbarats and said that she had a number of children whom she would like to put on his show.

First of all, if the white English at the Royal Arthur School, want to fight the white French, why not use white kids to do it or rather, why use blacks to fight their war?

Secondly, the collaboration of the CBC, makes them conspirators also, in this bastardly scheme. Black parents of these children, many of whom are on welfare and who have a hard time even holding down jobs to send their children to school are defenceless. It will be fine for them to organize and fight against the repression which will increase when they try to prevent their children from being manipulated in this manner. To this end parents should get in touch with the Blacks Board of Education. (684-7491).

con't on page 8

Dear Sirs,

It is high time that we, as the suppressed race, sit back and review the various influences causing our suppression, then, after minutely examining all the details, plan the successful attack on the suppressors. A confrontation is inevitable, then let it be a planned confrontation.

Let us take some known facts; police brutality and legalized power for killing black people. The power which gives police the right to do such things comes from order or working together under direction to a common purpose; this can be called unity. Take another example, discrimination in housing; most landlords decide not to rent to Negroes. They convince each other not to rent as such. Again we see the power of unity or singleness of purpose. Another common example is the engine of a car; all the parts, fuel pump, carburator, ignition system must work together in proper timing to have maximum design power from that motor.

Having understood and agreed with the foregoing examples, we can easily see how the whites have kept the blacks in their present disgraceful position.

How the blacks are working time and energy telling of how they are treated, how bad the white man, is etc... This is a negative approach to the problem because the white man knows how he is and likes how he is and won't change so we see that this attitude can lead to nowhere.

The black man has one way to go, the white man also. The black man must rise in the level of progress and achievement and to balance the scales, the white man must go down. Take the historic rise and fall of all the great powers and one can see the operation of a great natural law. Accepting these statements as true, we can see that discrimination and injustice can be ended almost overnight.

The first thing is to appreciate white people as human beings. Those who are too bigoted just ignore, as they will certainly destroy themselves.

Secondly, appreciate black people, give preference to them where ever possible. For example, craftsmen, let your work be done by a Negro craftsman and pay him more il necessary for his work and knowledge. He will grow and develop and in turn so will you.

Next is housing we can pool our reserves and build our own apartment blocks. An example, let's take 2,000 people, I will no longer use the words Negro or blacks or such, and they contribute one measly dollar a week; see again the power of unity. We will have $2,000 measly dollars which are suddenly very powerful. This dollar is less than the cost of a week's supply of cigarettes which actually converts the dollar into useless smoke. This amount of money will allow us to borrow from a white owned bank enough money to build an apartment block to house fifty people in comfort. These people are normally paying $80 - $100 a month for dirty, filthy places to white landlords who care nothing about them Right away we are collecting $(50 x 90) - $4,500 a month to our cause, money which formerly went of other selfish people. We now have $8,000 plus $4,500 - $12,500 a month for use and investment plus fifty families living in comfort for which they would have had to pay a small fortune if they would have been allowed. It does not take much imagination to expand this line of thought to see the power of uniting a few single dollar bills and 2,000 people of an underpriviledged race.

The key to the success of this plan is that the people decide in their minds to end their problems by their own efforts and respect each other. Waste no time in bitterness against white people because they must be useful to us as we were to them and seeing the progress we are making, realizing their power is broken, it is normal that they must respect us and eventually live along-side us. They could do nothing otherwise.

I will be writing in more detail on this subject and urge that all you people contact me for further advice and instruction.

Basil Hope

EDITORIAL

Montreal with all its apparent liberalism - the Paris of North America - attracts the most blacks after say, the States, London and Toronto, who are getting here to find life extremely difficult for themselves and face a dead end future for their children.

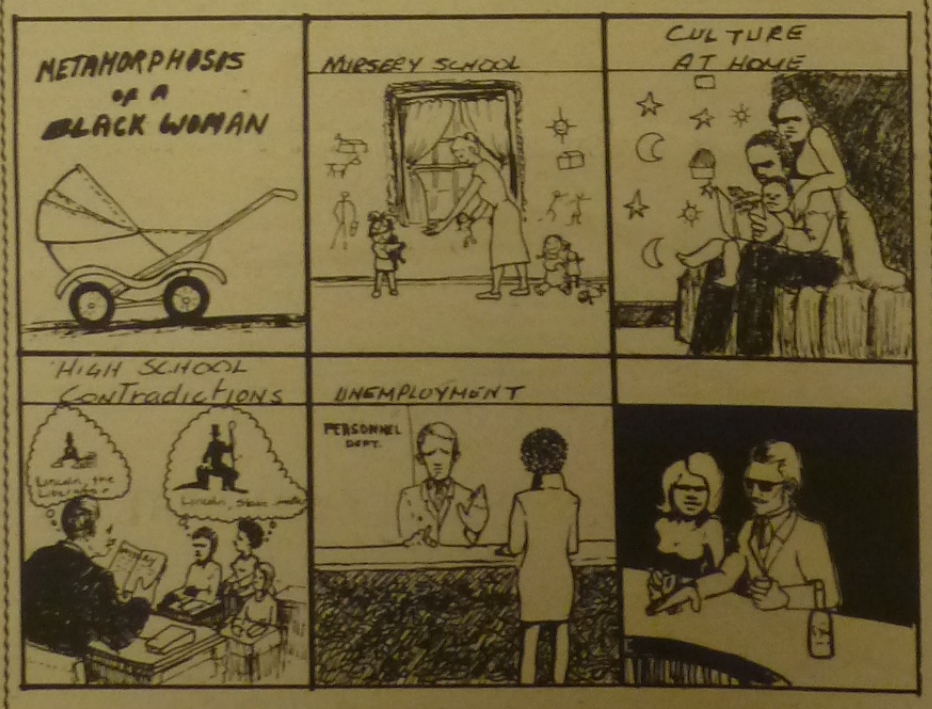
To start off, the political unrest that exists between the English minority and the French majority fighting for their identity and control of their destiny, has left the employment situation at such a low level that it has become an issue that rates very highly in the coming elections. The fact is that for some pre-determined reason the commercial and industrial sector of the community is controlled by the English minority and unless they can be assured of a climate where their exploitative pursuits will be undisturbed, then expansion seems improbable; furthermore with the racist hiring policies which have existed for years in these companies French speaking Quebecois find it very difficult to make any headway in the economics of their country. It is difficult if not impossible to understand how blacks (the object of discrimination from both English and French can find themselves doing any better than the French if at all as well. It is against this background that parents are subjected to all kinds of indignities, menial labour, curt job refusals etc. and children who have graduated or dropped out of school have to face the future.

Black boys and girls have two alternatives in Montreal - pimping with all its trappings of shady night life - not to exclude dope peddling and taking, and prostitution. These are the realities of Montreal life for the black teenagers who have no future, for not only can they not get into university without the fees, but with limited spaces and with the stigma of blacks at universities, officials are very careful in their acceptance. In any case the education that black youths get is generally at such a low standard, and so irrelevant that only a very few come through High school with the qualifying marks.

It is true that prostitution, pimping, dope addiction and trafficking are all horrible facets of society, but is also true that society creates these evils and that in this society it is not so much an evil as it is a reality of day to day existence for blacks. One visit and a casual talk with any of the 'night workers' around Esquire show Bar, Club 99, or Rockheads should give any concerned person the startling inside facts concerning the hardships which black teenagers face in even trying to get along by getting a job, enough to eat and something to cover their nakedness.

If Montreal is to become the city of sin it should not be at the expense of our youth; no other youth group has to undergo these dehumanising experiences and if we as adults have eaten the bread of shame for so long as not to be able to even lift a finger in our own defense then at least the onus is upon us not to allow our children to be left to battle these hard alternatives with no other hope for survival.

What can be done? For one thing the answer is certainly not a round up and incarceration campaign for this can only be a measure designed to punish after the fact. It would seem that people should get together to form groups or a group that could bring to public notice these miserable details. Pressure must be exerted at all levels of administration so that legal action could be taken to make available jobs, really available regardless of race. This is imperative. Further an educational program that is relevant to blacks must be instituted with utmost haste since the cycle that exists now is one of forcing things down children's throats with a white guidance counsellor to back them. At present a black education board is in its formative stages, and consists of qualified black teachers. It needs community support. This can at least be a step towards helping our own children along the path of virtue as opposed to allowing them the choice of starvation or the rough road of prostitution, addiction and immorality.



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SOUTH AFRICA - RHODESIA

by Kofi

The apartheid regime of South Africa has taken one more step in her systematic strangulation of means of survival of blacks of that country. A new measure taken by the government and which becomes effective on May 3rd, makes it illegal to employ blacks as shop and cafe assistants, telephone operators, clerks, typists, cashiers and many other low-paying jobs that hitherto had maintained token availability to blacks.

The new restriction on black employment is authorised under the 1970 Bantu Law Amendment which allows the government to prohibit employment of blacks in any job, in any area, by any employer.

This latest oppressive measure can best be seen in the light of the labor situation in South Africa. The number of black employed in executive, administrative and managerial positions is negligible. Blacks are mostly relegated to menial jobs. Unemployment among blacks which is already astronomically high will be inflated further by thousands who will come under the guillotine of the new labor law. Among the white population there is no unemployment but perpetual labor shortages that no amount of white immigration will fill.

Apologists and defenders of South Africa's racist policies who for years have argued that industrialisation and economic growth will bring advance-

CONTINUED ON P. 7

N.C.C. SPONSORS LECTURE ON AFRICA

Dr. Collin Forbes, a Jamaican who had the opportunity of living and working in Africa, showed numerous slides about Africa to a group of about forty people at the Negro Community Centre on Sunday afternoon.

He concentrated mainly on Central Africa making it very clear to his audience that the word "Africa" was not synonymous to the word "jungle".In many of the slides shown one noticed an element of pride in the African people.

Dr. Forbes was hopeful that the Black people of North America and of Africa would unite on a common ground. He saw the African's refusal to identify with the Black American problem as pathetic because of the similarities in the situation.

He was very despondent at the fact that Africans are not economically independent and, therefore, not in total control of their destiny.

He concluded with a slide of the statue "UHURU". Here, we felt, there was strength and will in a people never to be deterred.

A Sister

DON'T BUY GRAPES

by Gordon S.

The Thursday night rally on April 16th, heard sister Jessica Covez, a Mexican - Indian sister outline the history of the fight of Black, Mexican, Chinese and Phillipino grape-growers against the oppression of (low wages, high infant mortality, no sanitary living conditions etc.) of the owners of vineyards in the central valley of California. Eighty-five percent of the grape growers are Mexican, sister Covez said that the owners controlled the police, courts etc. and until five years ago when the growers went on strike - a strike which is still on, they controlled the people as well. Since 1935, farm workers are not allowed to organize by law. Thus when the strike was called the owners retaliated by bringing in other Mexican growers from small villages. Since the vineyards are so big - 85 miles long-, the owners would put these new workers deep into the vineyards where they also lived, making them inaccessible to the strikers. When the strike committee tried to get into the vineyards the guards would throw them out. Organizing workers in Mexico not to come as workers was difficult, as they were taken from several remote villages and it was difficult to trace them. However, at this time, the 200 family strike committee is now turning workers back from the Mexican U.S. border.

The last strategy, they saw, was to go into the cities and organize the consumers against buying grapes. In this respect, Montreal is the third largest market in North America buying 10 ml. dollars worth of grapes 10% of the total market. The greatest opposition so far has come from Dominion which incidentally is part of Canadian Garfield Weston (Weston's bread), empire. Weston has large interests in Rhodesia and S. Africa and is an avid and public supporter of white oppression of blacks in S. Africa. Dominion also is notable in hardly hiring blacks.

Sister Covez also said that National Grape Boycott Day will be on May 30th and that since the strike, five owners have yielded to the demands of the workers. For more aspects of this illumination case, contact her at 526-7774.

Helping her movement means helping ourselves.

REVUE THEATRE HOSTS NEGRO THEATRE ARTS CLUB

By Leon Jacobs

On Sunday, April 12th, Arleigh Peterson, director of Revue Theatre, doubled as host and guest speaker at the Negro Theatre Arts Club monthly Second Sunday gathering. About sixty people packed the mezzanine of the theatre to hear him speak on the subject of Black Theatre.

The early part of his talk dealt with the four types of theatre which are currently flourishing in New York -these include skin shows (of the 'Old Calcutta' variety), shows with homosexual themes, experimental theatre, and Black Theatre. This was followed by a more in depth discussion on the type of experimental theatre being done at Revue Theatre; and also, the manner in which Black art, and artists, have been exploited by non-Blacks. At this point, brother Peterson turned his focus to Montreal, where similar types of artistic exploitation are going on all around us.

The situation is this: The Saidye Bronfman centre production earlier this year of Le Roi Jones 'Dutchman' could be looked upon as an attempt by some people to latch on to the bandwaggon of 'Successful' Black Theatre, to be looked upon as people concerned with social issues, or the pace-setters in the area of race relations. But the up-coming production of 'The Great White Computer' at Centaur Theatre, is a topic of a much more serious nature. The script, incomplete, has been written by a Peter Desbarats (who I understand hosts a CBC television program). and is about the events surrounding last year's computer centre incident at Sir George Williams University. To my knowledge, Peter Desbarats was neither involved, nor even near the computer centre - so th natural question to ask is his underlying motive for writing the play. Could it be the desire to create an acceptable work of art? Shit!! Or is this his idea of helping sway public opinion in favour of the students, in some way. If so, why the hell didn't he speak up last year? My feeling is that this play, and everything involved in its production, is the work of a vulture, an animal who is gnawing at the bones of 90 people who are before the courts - all in the name of art!! These are the sentiments which I expressed to the director, J. Juliani, and aren't something which was handed to me, or dreamed up. The sickest aspect about this play is that it is incomplete, and the cast is expected to work the ending out, which is a pretty good tactic in a 'skin" play, but not with a political one. Perhaps someone might mention this to Peter Desbarats. It isn't my idea to prescribe a solution to incidents such as this, but I have spoken to a number of people involved in theatre, both Blacks and White, who will have nothing to do with this play.

Back to the meeting: An open discussion took place and Arleigh Peterson and Iris McCracken revealed that the Revue Theatre, and the Negro Theatre Arts Club are making arrangements whereby they will work together. This looks to be a very positive step for Black Theatre in Montreal. The discussion moved into questions about the lack of Black technical people, and also, the eternal argument over 'if it weren't for the white man...' Some talked about children's theatre, and why we don't 'get together' on other projects.

After a number of personality conflicts reached the surface the manner in which they were concealed for such a long time was truly a work of art), the meeting broke up into a number of small groups. And we all went home.

A meeting of this nature has been needed for quite a while - and my impressions were positive. It was significant in that a number of people from diverse backgrounds and aspirations, converged on one basic topic. I hope that it will not be too long before we hear of the Negro Theatre Arts Club and the Revue Theatre, combining on a production.

S.G.W.U. Students to Pay Fines or Go to Jail.

Staff Reporter

Two of the ninety-seven persons arrested in the February racial incident at Sir George Williams University have been ordered to pay one thousand dollars along with a five hundred dollars conditional bond to keep the peace for two years, or go to jail for six months. The students, Douglas Mossop and Hartley Marshall, appeared in court on April 8th, and on the advice of their lawyers and probably the Jamaican and Barbadian governments, pleaded guilty to illegally occupying the computer center. The remaining eleven charges in the original indictment were dropped.

Three other Jamaican students who also appeared on the twelve counts pleaded not guilty as charged, and their case was postponed to September 4th.

To many of the arrested students awaiting trial, the decision made by Mossop and Hartly came as a surprise. They feel that it would set a precedent for many others who have had their studies interrupted for at least two years. Been without jobs throughout this period, have had their careers ruined, and are under tremendous strain due to the length of the trial; they might decide to take the same line more out of mental fatigue than good judgement.

The prosecution is now free to summons either Mossop or Hartley (or both), to testify against any or all of the remaining accused. The underlying danger of this is: since being guilty of these charges seems to be dependent on identification, then any number of people who are identified by Mossop or Hartley as having been in the center at the time of the arrests would be found guilty as charged.

Furthermore, the guilty plea can create confusion in the minds of many people in Montreal as well as abroad, who have followed the proceedings from the very beginning, and have been curiously wondering how the "just Canadian society" was going to deal with outright racial injustice.

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HUNTING SEASON REOPENED

As the temperature rises, it seems that the blood of the police also rises. On Sunday, 19th, April, 1970, a Nigerian brother by the name of Kaya and one of the white students arrested at Sir George, were beaten up and incarcerated by 27 of Montreal's "finest". The two men were selling a Marxist-oriented newspaper "Mass Line" at the corner of Park and Bernard streets when they were apprehended by two policemen, and when they refused to answer certain questions, the "law and order men" began to assault them. Some of the Greek people who live in the area, when they saw the brother lying unconscious in the street, rushed to his assistance, thus precipitating a brawl between themselves and the police. As a result, a call went out for police reinforcements, whereby 25 additional policemen were rushed to the scene. Brother Kaya spent 8 hours in hospital in an unconscious state, and when he recovered, he together with Maurice Lemire, were held in prison to await trial. No date was fixed for their hearing.

"TEAPOT TEMPEST" Brings Suspended Sentence

by Staff Reporter

"The cases of Fredericks and Thomas are not by any means worse than those of policemen who obtain statement by pushing a little hard, and I do not see why these citizens before me now should be punished more when the others are not. To me, this is all a tempest in a teapot," said Judge Marcel Gaboury at the close of the extortion trial of Brothers Kennedy Fredericks and Errol Thomas.

These two brothers were charged with extorting a letter from the then vice principal of Sir George Williams University more than a year ago. Principal O'Brien claimed that a letter of apology to the Black Students of Sir George was obtained under duress.

Because in the opinion of the presiding judge the two were found guilty on very technical terms, they were given a suspended sentence providing they bound themselves to keep the peace for two years.

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MALCOLM X CELEBRATION - MAY 15th - 19th (MONTREAL)

By Rosie Douglas

"The triumph of the black man's struggle in America, Africa and elsewhere demands absolute unity, organized action, solid leadership based among our people and with clearly defined aims" - Malcolm X

WHO ARE THE AFRICAIN PEOPLE

The African people are all people of African descent wherever they may be. We are descendants of African civilizations destroyed by Europeans (white) and of African people kidnapped and dispersed throughout the world to serve the European interest. We are descendants of Chaka the Unifer, Denmark Vesey, Nat Turner, Merelick the Second, Gabriel Prosser, Malcolm X, the Majis Majis and the Mau Maus.

WHERE ARE AFRICAN PEOPLE NOW?

As the great African philosopher Junebug Jabbo Jones said, "We are an African people, and we are at war." We are oppressed and exploited throughout the world. We are engaged in a war against the Europeans with battle fronts past and present in Watts, Mozambique, Trinidad, Harlem, South Africa, Angola, Nova Scotia and Montreal.

WHAT ARE AFRICAN PEOPLES DIRECTING THEIR ENERGIES TOWARDS?

As Junebug Jabbo Jones said "We are like maids in the house, in it, but not of it." African people need their own land on which to build their house. The struggle is for that land and the power to defend it and its people. The power to control our communities, our lives, and our destinies. *How Are We Going to Get The Land, The house, and the Power to Defend It And Its People?*

The land, the house, and the power to defend it and its people can only be had through a redefinition of power relationships, which are initiated maintained and condoned by the African people for the liberation of all African people and the building of an African nation. And as Dr. Martin Delany an Afro-American physician said in 1835, "Africa for its Africans, at home and abroad."

WHAT IS PAN-AFRICANISM?

Pan-Africanism has as its fundamental objective the development of the cultural and political ties which bind Africans and persons of African descent. It serves as a bridge of unity between all African peoples. As such, it is a vehicle for molding us into a cohesive political force against all forms of racism, colonialism and imperialism.

The entire history of Pan-Africanism since 1900 reflects the endeavour of Africans to establish some from of unity as a bulwark against the inroads which persons of European origin have made into their lives. As the Afro-American scholar brother W.E.B. Dubois observed:

"The idea of one Africa to unite the thought and ideals of all native peoples of dark continent belongs to the twentieth century and stems naturally from the West Indies and the United States. Here various groups of Africans, quite separate in origin, became so united in experience and so exposed to the impact of new cultures that they began to think of Africa as one idea and one hand."

BROTHER NKRUMAH SPEAKS ON THE NEED FOR AFRICAN UNITY

At the first All African People's Conference at Accra in 1958 brother Kwame Nkrumah addressing himself to the hundreds of African people from the continent, the Caribbean and Americas said:

"I am delighted to see so many people of African descent from abroad attending this conference. Although. . . this is primarily an All African People's Conference, it has warmed us to see them here as a manifestation of the keen interest in our struggles for a free Africa. We must never forget that they are part of us. These sons and daughters of Africa were taken way from our shores, and despite all the centureis which have separated us, they have not forgotten their ancestral links. Many of them have made no small contribution to the cause of African freedom. Names which spring immediately to mind in this connection are those of Marcus Garvey, and W.E.B. BuBois. Long before many of us were even conscious of our own degradation, these men fought for African national and racial equality.

Long may the links between Africa and the peoples of African descent continue to hold us together in fraternity. Now that we in Africa are marching towards the complete emancipation of this Continent, our independent status will help in no small measure their efforts to attain full human rights and human dignity as citizens of their country."

BROTHER MALCOLM X ON PAN-AFRICANISM

While we are organising a community program in commemoration of the brother Malcolm's birthday let us try to understand the very firm belief in African unity developed during a life time of tireless struggle. It was his belief that "We cannot understand what is going on in Mississipi if we don't understand what is going on in the Congo, and we cannot really be interested in what's going on in Mississippi if we are not also interested in what's going on in the Congo. They are both the same. The same interests are at stake. The same ideas are drawn up. The same schemes are at work in the Congo that are at work in Mississippi. The same stake - no difference whatsoever." Brother Stokely Carmichael reflects correctly that what brother Malcolm was telling us here was, "We face the very same enemy - whether we are in Africa, the United States, Latin America Canada, Europe or the Caribbean - the very same enemy. This same honky who exploits and takes all of our wealth from Africa, is giving us hell in the United States, Latin America, Canada, Europe and the Caribbean." Brother Stokely continues "It is crystal clear to me that we have the same problem, and it is becoming clearer that our solution must be the same."

The Pan-African Solidarity Committee which has undertaken to provide this years' Malcolm X commemoration ceremonies with this particular political perspective writes that Pan-Africanism results in the solidarity of African peoples throughout the world and the formation of fraternal alliances with all oppressed people of the Third World. Pan-Africanists do not focus exclusively upon Africa. Our concern is with African peoples (wherever they may be found) and their struggles. The slum infested cities of North and South America, Nova Scotia and the Caribbean with their attendant health and education crises, the rural decay and poverty of the Americas, Canada and the Caribbean and the question of genuine African liberation are problems which are common to us all and which call for unified action. Therefore events which transpire in the Western Hemisphere must be viewed in the same political light as those which occur in Africa.

THE ONENESS OF OUR STRUGGLE

Africans and people of African descent must not regard our struggles as separate. Nor can we permit mere geography to impede or limit our unity. Pan-Africanism is an expression of our communal bonds and our future growth and development. In organising our community behind the political ideology of Pan-Africanism we must strive to expose and confront not only the primary enemy but indeed we must also be prepared to deal with those lackeys from within our own communities that carry out (wearing dashikis) and fulfill the enemies oppressive objectives. The anti-African pro-White ruthlessness of such "honourable coloured Afro-Saxons' in the personality of Eric Williams (Trinidad), Moise Tshombe (Congo), Hastings Banda, (Malawi), Shearer (Jamaica), Milton Cato (St. Vincent), Francois Duvalier (Haiti) etc. must never be underestimated.

BROTHER FRANTZ FANON OUTLINES THE TASK AHEAD

". . .Let us not pay tribute to Europe creating states, institutions, and societies which draw their inspiration from her. Humanity is waiting for something from us other than such an initiation which would be almost an obscene caricature. If we want to turn Africa into a new Europe, North and South America into a new Europe and the Caribbean into a new Europe then let us leave the destiny of our countries to Europeans. They will know how to do it better than the most gifted among us. But if we want humanity to advance a step further, if we want to bring it up to a different level than that which Europe has shown it then we must invent and we must make discoveries. . ."

OUR ROLE IN MONTREAL AND THROUGHOUT CANADA

From May 16 - 19th when we honour the birthday of brother Malcolm X throughout North America stressing the need for Pan-African solidarity we in Montreal through a comprehensive program of activity must seriously begin to ay the foundation for a dynamic movement within our community. Our responsibility to our community subsequent to May 19th therefore must be:

(1) To learn; (2) Once we have learned, EDUCATE; (3) Once we have learned and educated; ORGANIZE; (4) Once we have learned, educated and organized; ACT Thus merging the fingers of the hand into a clenched fist.

To encourage active participation and involvement we are, at the moment planning the type of program which we sincerely hope will be relevant to all sections of the black community (including parents, students, teachers, sports enthusiasts, artists, politicians, unemployed, welfare recipients, social workers etc.)

Brother Malcolm X whose outstanding contribution was altered by an assassins bullet in 1965, was without a doubt our most significant leader because he took our struggle out of the narrow confines of the geographical boundaries of the United States, elevated it to a struggle for human rights, and linked it with the struggles of our brothers and sisters throughout the world.

Shortly before his brutal assassination at the hands of racist-imperialist and their lackeys brother Malcolm said:

"We must submerge our past differences and create a unified black movement cutting across North America, South America and the Caribbean with deep roots in the African soil. . .in order that Africans of the Diaspora must become free they must first reidentify themselves with Africa as do Jews, Irish, Germans and Italians with the respective countries of their origin." What brother Malcolm is also implying here a position furthered by the Student Organization for Blacks, Unity is that while organizing and working in our respective communities to overcome short term goals of improving housing, educational, employment facilities etc., we must always politically strive to focus on the long term international objective. This long term objective brings us face to face with an unavoidable revolutionary confrontation as we organize to liberate ourselves and our mother land from the 400 year stranglehold of European racist imperialism. Brother Marcus Garvey provided us with a guiding light when he said: "I know no national boundary where the Negro is concerned. The whole world is my province until Africa is free."

HOURSE KEEPERS, MAIDS, COOKS

LIVE IN OR 'OUT'
WITH OR WITHOUT EXPERIENCE
842-2614

SHIRLEY'S EMPLOYMENT AGENCY

1410 STANLEY ROOM 320

By Rosie Douglas

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BROTHER NKRUMAH SPEAKS ON THE NEED FOR AFRICAN UNITY

At the first All African People's Conference at Accra in 1958 brother Kwame Nkrumah addressing himself to the hundreds of African people from the continent, the Caribbean and Americas said:

"I am delighted to see so many people of African descent from abroad attending this conference. Although. . . this is primarily an All African People's Conference, it has warmed us to see them here as a manifestation of the keen interest in our struggles for a free Africa. We must never forget that they are part of us. These sons and daughters of Africa were taken way from our shores, and despite all the centureis which have separated us, they have not forgotten their ancestral links. Many of them have made no small contribution to the cause of African freedom. Names which spring immediately to mind in this connection are those of Marcus Garvey, and W.E.B. BuBois. Long before many of us were even conscious of our own degradation, these men fought for African national and racial equality.

Long may the links between Africa and the peoples of African descent continue to hold us together in fraternity. Now that we in Africa are marching towards the complete emancipation of this Continent, our independent status will help in no small measure their efforts to attain full human rights and human dignity as citizens of their country."

BROTHER MALCOLM X ON PAN-AFRICANISM

While we are organising a community program in commemoration of the brother Malcolm's birthday let us try to understand the very firm belief in African unity developed during a life time of tireless struggle. It was his belief that "We cannot understand what is going on in Mississipi if we don't understand what is going on in the Congo, and we cannot really be interested in what's going on in Mississippi if we are not also interested in what's going on in the Congo. They are both the same. The same interests are at stake. The same ideas are drawn up. The same schemes are at work in the Congo that are at work in Mississippi. The same stake - no difference whatsoever." Brother Stokely Carmichael reflects correctly that what brother Malcolm was telling us here was, "We face the very same enemy - whether we are in Africa, the United States, Latin America Canada, Europe or the Caribbean - the very same enemy. This same honky who exploits and takes all of our wealth from Africa, is giving us hell in the United States, Latin America, Canada, Europe and the Caribbean." Brother Stokely continues "It is crystal clear to me that we have the same problem, and it is becoming clearer that our solution must be the same."

The Pan-African Solidarity Committee which has undertaken to provide this years' Malcolm X commemoration ceremonies with this particular political perspective writes that Pan-Africanism results in the solidarity of African peoples throughout the world and the formation of fraternal alliances with all oppressed people of the Third World. Pan-Africanists do not focus exclusively upon Africa. Our concern is with African peoples (wherever they may be found) and their struggles. The slum infested cities of North and South America, Nova Scotia and the Caribbean with their attendant health and education crises, the rural decay and poverty of the Americas, Canada and the Caribbean and the question of genuine African liberation are problems which are common to us all and which call for unified action. Therefore events which transpire in the Western Hemisphere must be viewed in the same political light as those which occur in Africa.

THE ONENESS OF OUR STRUGGLE

Africans and people of African descent must not regard our struggles as separate. Nor can we permit mere geography to impede or limit our unity. Pan-Africanism is an expression of our communal bonds and our future growth and development. In organising our community behind the political ideology of Pan-Africanism we must strive to expose and confront not only the primary enemy but indeed we must also be prepared to deal with those lackeys from within our own communities that carry out (wearing dashikis) and fulfill the enemies oppressive objectives. The anti-African pro-White ruthlessness of such "honourable coloured Afro-Saxons' in the personality of Eric Williams (Trinidad), Moise Tshombe (Congo), Hastings Banda, (Malawi), Shearer (Jamaica), Milton Cato (St. Vincent), Francois Duvalier (Haiti) etc. must never be underestimated.

BROTHER FRANTZ FANON OUTLINES THE TASK AHEAD

". . .Let us not pay tribute to Europe creating states, institutions, and societies which draw their inspiration from her. Humanity is waiting for something from us other than

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T'DAD & TOBAGO

From page 1

BLACK POWER AND TRINIDAD

If Black power means the desire of the oppressed to throw off all values which have been imposed upon them by their former colonial masters, the intention to develop and re-distribute the natural resources of a country for the benefit of all those who share this ideal, the desire to end foreign role direct or indirect, the desire to change Trinidad and Tobago from an island into a society, a society in which the "WE" is emphasized thus division exists no more. If this and many more fundamentals are some of the objectives of our brothers and sisters in Trinidad, then it is not very difficult for us to understand the turmoil in that island.

The lines are clearly drawn between those who prefer colonial and by definition bourgeois values and those who want to create a new society. The lines are drawn between those who want to rely upon themselves for the creation of a better world and those who still feel in 1970 that the European and North American know what's best for us. What should in a sense be clear to all of us who intend to return to the Caribbean is that the phrase" Massa day done", has got to and has taken on a new meaning.

RE-ENTER THE COLONIAL OVERLORDS

Let us not fool ourselves and believe that when the above objectives are openly declared and the masses of people walk the streets demanding an end to "neo-slavery", that the man who has been exploiting us will calmly sit by and say, "well, that's good", no that's not how the game is played. He will do what he did in Guatemala, 1954, Cuba, 1961, the Dominican Republic, 1965 and Vietnam, Cambodia and Loas in recent times. He will intervene. Now, what does this mean. Very simply the white man believing that he still owns us (remember slavery), believing that we should still be managing the affairs of estate while he is away on leave in the U.K. or North America (remember absenteee ownership) will come back to restore law and order. His coming back can be rationalized in two ways. Either the manager (Williams) sends for him or he hears and comes. Either way it is the same thing. The presence of British warships, the steaming up the Caribbean Sea of the United States helicopter and tank Carrier "Guadal Canal", placing the Canadian troops (already in Jamaica) on the alert, all are a direct insult to our basic rights. The right of determining our future lives. To put it very simply, our former overlords have decided in conjunction with their manager Williams, that it is high time the blacks are put in their place.

PAN AFRICANISM

Let us now be very blunt and direct few questions at ourselves. We have read in the last few issues of Uhuru, of the term PAN-Africanism, its exact meaning at this stage is not clear - we have heard of conferences in Ghana, Algiers and the United States where the term has been loosely thrown around, yet still there are many who say that they are Pan-Africanists. Let us attempt a definition and then place it in the perspective of the struggle in Trinidad.

If by Pan-Africanism is meant the belief that all back people are brothers because of their African ancestry, then it is quite clear that the presence of British and North American troops in the Caribbean must be seen as a direct insult to all blacks wherever they may be. If this be the case it is quite clear that the future of the Caribbean is intricately bound up with the future of Africa and that the future of Blacks in America is intimately related to that of the brothers and sisters in Canada. Reason: The white man does the same thing to us where ever we may be.

The thesis now being advanced is simple. We have got to reach the stage where it is realized that an attack on one set of blacks is an attack on all. If it is physically impossible for our brothers and sisters in Africa and the United States to come to our rescue, then it is absolutely necessary for action to be taken against the white man in all parts of the world at the same time, as he is inflicting injury on other brothers in the Caribbean. In a very real sense Brother Kwame Nkrumah was right when he said *"In the modern world today, in the era of neo-colonialism, the class stuggle has become a race struggle. Race forms the class struggle in the modern world." The question we have to ask ourselves therefore is how many of us realize this and what are we doing to put into operation the ideals of Pan-Africanism?*

TRINIDAD-ANY LESSONS?

In 1965 President Lyndon Johnson of the United States is reported to have said that "The United States will not tolerate any more Cubas' in the hemisphere." In other words nations in the hemisphere can only seek to achieve total self-determination when the United States gives them the O.K. Understanding these implications of this statement therefore leads us to our first lesson. If we are saying that it is the right of every man to develop himself and his surroundings to the best of his ability, in an atmosphere free of exploitation by brother against brother, then it must be understood that the United States whose basic power position today is a result of that same exploitation that we are fighting to exterminate, will not and cannot tolerate this action. IF this point is not understood, one has only got to suggest to a "christian" to stop believing in "God", to see his immediate reaction. To accept the possibility that God might not exist would then make his whole life meaningless. By extension, therefore to suggest to the big capitalist power that capitalism must end, will cause an immediate reaction - military intervention. Solution: we have got to prepare our people both physically and psychologically to defend themselves and their territory.

It is in this solution that the developments within the army in Trinidad proves very interesting. In a very real sense it showed clearly that our brothers in Trinidad realized this point and appealed to the army to join them. The "Vanguard" of April 4, 1970, reports that "In response to their poor conditions of work, and the colonial practices of the army hierachy, the soldiers in the regiment have been rebelling in the only way they can in the present situation; resignation, disobedience and allegiance to the Black Power philosophy. The past year or more has witnessed the resignation of a large number of privates from the regiment. Not being able to withstand the pressures within, and knowing that they are unable to alter the conditions, privates have been getting out of the army and even out of the country. Recently, however, those who have been getting out of the army have been remaining in the country. The past two years have also seen the rise in the Regiment of a Black Power philosophy. Soldiers have been reading various kinds of Black Power literature and discussing among themselves the relevance of Black Power to Trinidad and toBago and the West Indies. Summarising the general feeling of the soldiers; one private says "we are for Black Power, we can achieve Black Power. . .

They will have to wait until Black countries (non-white) have Black Power. We can have it tomorroe morning." But that was only the first stage of their rebellion. It was intellectual, *not concrete.*

The second stage was the adoption of the cultural symbols of Black Power. Soldiers began growing Afro-hair styles and wearing Afro-dress. The Army hierarchy is totally opposed to this trend, and many privates have been ordered to cut their hair, which they have refused to do.

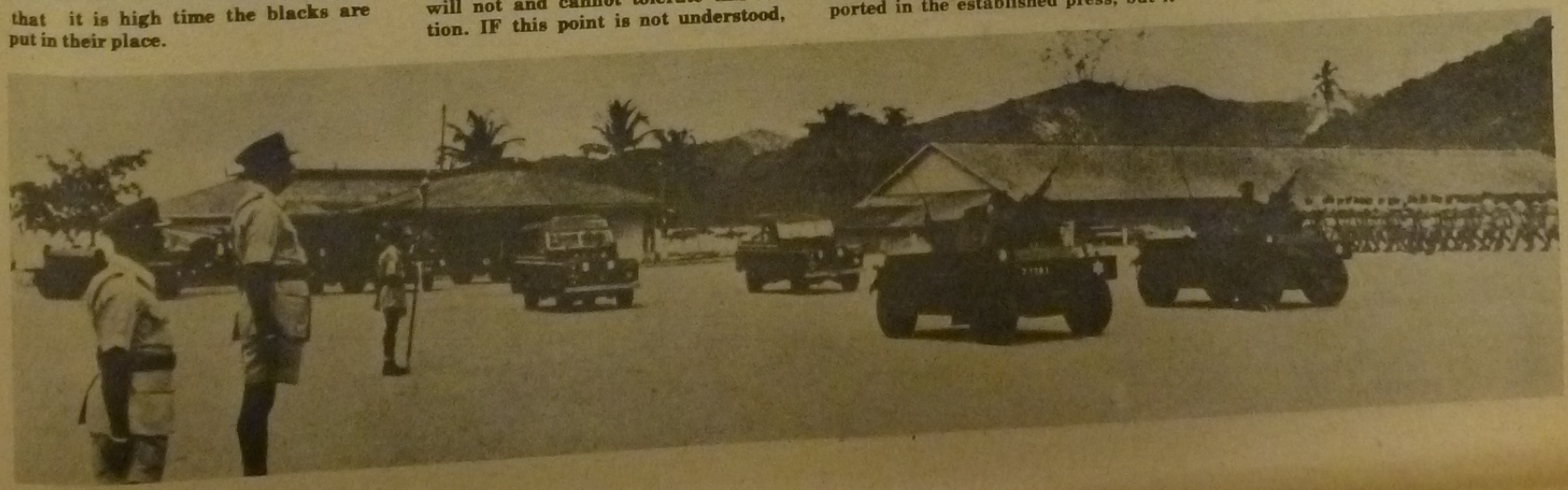
Last Christmas saw the beginnings of an open rebellion among the soldiers. The Christmas Dinner is an occasion arranged by the Army hierarchy for the privates. At this dinner officers are supposed to serve their subordinates. At the last dinner, the majority of the privates present (about 660) sat down and totally refused to eat. To the amazement of their superiors, they sat smoking and laughing among themselves flicking the ash into the soup. Many of them actually took up the food and dumped it. This incident has never been reported in the established press, but it is clear that it constitutes a complete breakdown of authority within the army, of a kind which has had the politicians worried stiff. The breakdown of discipline and the open defiance of the autorities have been growing in scale ever since, and with the outbreak of the recent Black Power demonstrations, at which privates are known to have been participants, the authorities have been trying new tactics to win back the allegiance of the soldiers.

No doubt too the other instrument of oppression "The Police" was also appealed to by the brothers - this appeal apparently fell on deaf ears. Their action in the last few hous attest to the extreme necessity of winning them over to the Cause. Thier role as agents of the System has got to be clearly pointed out. Their stake in the new system has to be shown. Their animosity against their brothers and sisters has just got to be channelled against the real enemy. Their position in the situation in Trinidad attests to the degree of brainwashing that they have undergone for wrongly they see themselves as protecting a society which by definition uses them to keep their brothers and sisters in bondage.

Another point we have got to bear in mind as well is the fact that in our appeal to the workers we have got to make it abundantly clear that they have been the mainstay of the "economy" so far. It is they who have been running the mills in the sugar factories, working in the oilfields and on the plants. In a very real sense, the cane fields, oilfields, hotels etc. are theirs. They have been running them; they must now continue to run them It is only by instilling in them the feeling that they can do it will we be able to pull them from the white man's service.

Lastly, we have got to stop engaging in rhetoric and so organize ourselves that when the colonial overlord returns to what he thinks is his, we will be so prepared that violence perpetrated against brothers in the Caribbean will be met with violence against him wherever black people find themselves. In a very real sense, we can use his own term "Humanitarian Intervention", against him. Blacks all over the world have got to prepare themselves physically to intervene on behalf of their brothers and sisters in whatever country acts of violence are perpetrated against them. If the United States can intervene in the domestic affairs of a black nation on the move ostensibly to protect the lives of its citizens, then Black nations in Africa and the Caribbean must be prepared to counter their intervention by themselves intervening.There must be no doubt in our minds what can happen to our brothers and sisters if themight of the United States is unleashed against them. Our inability at this stage to put this into practice shows us very clearly the next stage of the struggle.

by Bro Carl Parris



THE IRRELEVANCE OF THE QUEBEC ELECTIONS

—by Rosy Douglas

Black people residing in Quebec are at pains with themselves trying to ascertain some level or relationship to the election campaign currently being waged in the province. We are constantly being bombarded right, left and center with propaganda from five political parties. The Creditistes, Liberals, New Democrats, Parti Quebecois and Union Nationale all of which are completely insensitive to the needs of our people.

What we should try to do in this article is merely make an attempt to define our status in this province as far as our future is concerned following the April 29th elections.

We are fully aware that Canada came into existence along with the United States of America at the cost of wiping out an entire civilisation of indigenous inhabitants (whom following Columbus, we to day call Indians). We are further coqnistant of the interconnection between the industrial development of Western society on the backs of the human and physical resources of Africans and Africa. The perpetuation of this type of institutionalised oppression today has assumed different forms under the guise of democracy, freedom and christianity. Whether we live in Canada, the United States, Latin America or the Caribbean, we are faced with having to sell our labour to the white man directly or indirectly in order to survive.

As an African people in our quest for liberation we must recognise the international nature of our struggle. Within this framework we can then work out a specific type of short term strategy to meet our immediate needs in Quebec. Recognising that white people of European ancestry irrespective to what language they speak (English, French, Spanish, German or Portuguese) have developed and institutionalised, from slavery, a particular type of relationship with our people based on white supremacy our plight in Quebec is no different.

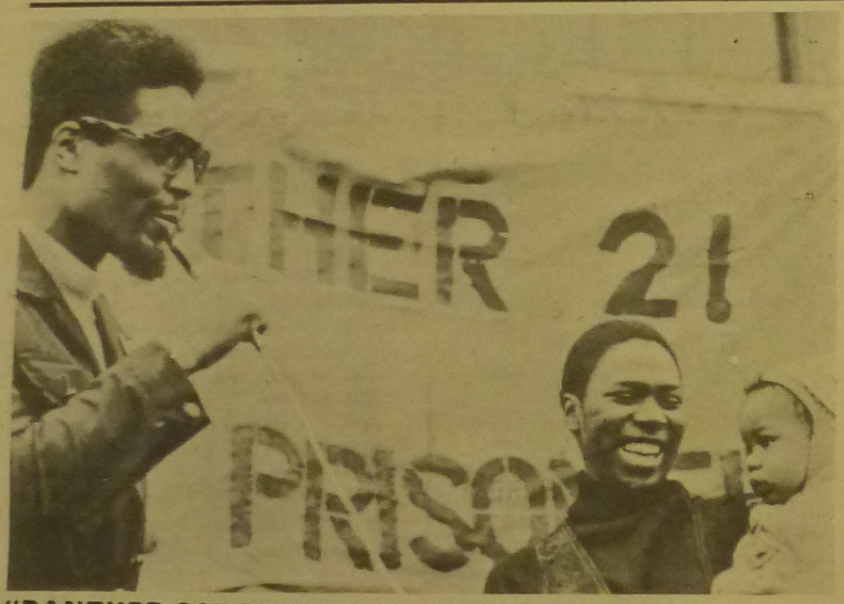
On a more specific level the historical development of Quebec involved a certain level of Anglo-Saxon exploitation which has held French speaking Canadians in a relatively weak position. The English speaking bourgeoisie has denied entry to their French counterpart to participate in the full enjoyment of the fruits of exploitation and colonisation. If this condition has to be changed three approaches can be adopted and I will show how the political parties relate to these alternative.

(1) The province of Quebec can apply political pressure against the federal Government to secure an increase in the amount of financial assistance available to the province. This is basically a federalist approach and it suggests that Quebec can develop her own French speaking bourgeosie within the federal framework. The liberals are the main representatives of this point of view. People supporting Pierre Elliot Trudeau will throw their weight behind the Liberal party and their new leader Robert Bourassa.

(2) If Quebec has to develop her own french speaking bourgeoisie independence is a pre-requisite. After independance we will seek to joining a common market arrangement with the rest of Canada for economic reasons. This position as represented by the Parti Quebecois is not concerned with the overthrow of capitalist, racist oppression once and for all but they are merely concerned with providing french-speaking Canadians with the opportunity to benefit more fully from the profits derived from economic exploitation and racist oppression. The National Union Party is unfortunately caught between position 1 and 2 a condition which will cost them dearly at the polls on April 29th.

3. This position is furthered by a revolutionary minority led by people of the political orientation of Charles Gagnon and Pierre Vallieres. Their stated objective is aimed not only at a narrow bourgeois independence for Quebec - but for an independence that will bring about a revolutionary change in the ownership of the means of production from racist capitalist to the working class. Such a change, it is envisaged will bring about also an end to institutionalised racism. The New Democrats on the other hand, claim to be socialist but in truth and in fact are against any sort of revolutionary change in the status quo...

Clearly, black people must in the long run (coming from a Pan Africanist perspective) aim at bringing down capitalist society. After all the wealth of western capitalism and its continued existence stems directly from slavery. Racism will remain as capitalism remains. It therefore follows that we should examine the relevance of the third alternative even with the view of understanding the political dynamics of the community in which we live. Since all the established parties are glaringly racist and irrelevant to answering to our human needs, (and the liberals' treatment of Richard Lord is a prized example) voting or participating in this election is meaningless. What we must address ourselves to in the short run is to equip ourselves in the French language particularly; those people among us that intend to live in this province. All political parties whether reactionary, conservative, liberal or revolutionary have accepted the need for making french the working language. Those of us that are not interested in learning the french language but want to remain in Canada, should make immediate plans to seek employment in another province. Opportunities seem to be better in Ontario and British Columbia. There are also black communities in those provinces. We are in a position at the moment to put people in touch with different organisations operating in the black community of those provinces.



"PANTHER 21" RETURN TO COURT

by New York Correspondent

Analye Dharuba and A Feni Shakue the only 2 of the Panther 21 released on bail, attend N. Y. Rally April 14 in support of incarcerated Panthers.

The preliminary hearings for the conspiracy trial of 21 Panthers began again last Friday. The hearing terminated on February 25, 1970, because of what Judge Murtagh claimed to be "disruptive" and "unethical" behaviour on the part of the Panthers.

Since April 2nd, 1969, most of the 21 have been incarcerated because they are unable to raise $100,000 bail. One of them Vietnam veteran, Lee Barry, is suffering from epilepsy. Berry's trial has been separated from the others because of illness.

The Defense has been denied access to the grand jury proceedings that drew up the indictments on the alleged conspiracy to bomb department stores and police stations. Access to the proceedings would allow the defense to know how the State got the evidence, whether through human agents or electrical devices.

Although the 13 of them stated that they were ready to stand trial, they did not assure the judge that they would remain silent throughout the trial. Courtroom provocations from court guards, etc., might bring verbal retalliation from the Panthers.

A recent Supreme Court ruling has added a new element to the trial. The Supreme Court has demolished the right of a defendant to be present at his trial. The judge has the right to ban the defendant from his trial or to gag the accused if he deems his conduct unacceptable.

In the case of the Panthers the judge has promised to use his new powers sparingly. The District Attorney, anticipating "disorders" made a motion to construct closed circuit T.V. rooms so that the trial could go on without interruptions. The defendants could watch the proceedings on T.V. if they are banned from the courtroom.

Presently, the defense lawyers are questioning the police who staged the raids on the Panther homes last April. Attorney William Kunstler, and Prof. Leroy D. Clarke, Head of the National Conference of Black Lawyers, have been added to the defense counsel.

THEY ARE ALL DIGGING THEIR OWN GRAVES

It has been said that history repeats itself, first as tragedy and second as farce. This truism was again borne out, this time in St. Vincent. Only this time as farce. The totalitarian dictators and house slaves of imperialism in that underdeveloped island were recently pushed unto the front line to carry out their master's orders from No.10 Downing Street, Washington and Ottawa, when they recently publicly revealed the long suspected list of Caribbean nationals banned from that colony of England. Dominica, Grenada, St. Lucia, Antigua, St. Kitts, Nevis and Montserrat may no doubt reveal theirs when they deem it opportune to do so.

The black leaders and red-baiters in St.Vincent do not even seem to realize that they are being used as pawns, scape-goats and sacrificial lambs on the altar of political expediency by the other black misleaders of Guyana, Trinidad, Jamaica and Barbados who, more than ever since their attainment of political independence have exhibited the same colonial political status on the smaller territories. With their assumption of power the ruling clique in St. Vincent quickly joined the Guyana - Barbados axis, thus attaining its ambition of political self-admiration and back-slapping with which the others are pre-occupied.

But we will never forget that it was these politically independent Caribbean territorial leaders who agreed to send a contingent of troops to suppress the Right of self-determination of the heroic Anguillan people, until Jamaica balked at the last moment; and it was they who morally supported the subsequent invasion of Anguilla and its occupation.

The politically independent Caribbean leaders, instead of calling and working for the independent political liberation of their colonial neighbours in the Eastern Caribbean, thereby undermining the remants of colonialism in the area, preferred to join hands with their former colonial masters to keep these smaller territories in colonial subjection. And the architect of this delegated colonial overlordship is the presently besieged First Minister of Trinidad. As far back as 1963 when the first Conference of Heads of Governments of socalled Commonwealth Caribbean countries was held, Williams recalled in the Nation on November 5th, 1965, page 9, that he:

". . . proposed the limitation of our meetings to Heads of independent and self governing countries, *so as not to be involved in consideration of Britain's responsibility for the non-self-governing countries of the Caribbean.*"

Williams goes on to report that after checking out this proposal with Barrow of Barbados, that Barrow;

"was insistent that the smaller countries should be left out, and that if there was to be any contact with these smaller countries...Barbados would undertake to be intermediary. . ."

Williams also made it clear that "...Jamaica and British Guyana Guyana) also felt that the conference should be limited to fully governing and independent countries." But while the colonial territories of the Eastern Caribbean were being excluded from the meeting of the Big Four, Williams stated that Trinidad and Tobago's view was that the French , Dutch and American colonies should be invited to subsequent conferences. He said:

"Our own view in Trinidad and Tobago was from the start that the Conference should be extended as soon as possible *to include the non-British Caribbean countries in the area* which were not colonies in the strict sense of the word *or whose semi-colonial status would be ignored.*"

It was his contempt for the leaders and the people of the Eastern Caribbean who were not "his equal" that led Williams to seek out the other

CONTINUED ON PAGE 8

BLACK HORIZON

Re-definition of crime

Whenever one looks at detention homes and police records of juveniles, a good percentage of the records are for stealing. A good portion of this stealing is for petty theft - clothing, records, and food - which usually leads to thefts of greater stature - breaking and entering, automobiles. Although thefts in themselves are not nice, I think there is an even greater theft of the Black youth. If one studies the people in the homes and their records, it will be noted that according to the percentage of ethnic population, Black people go over the population percentage. Why? I think the answer is quite simple. All the social sciences - criminoloy, sociology, psychology, economics - point out that if you subject people to deprivation (lack of culture) and inhuman living conditions, you can perdict that they will rebel against these conditions. Yet, what there is in this capitialistic system is a system organized against black people in such a way that many are forced to rebel and turn to forms of behavior that are called "criminal". Isn't there a basic contradiction here? People are subjected to conditions that make rebellion inevitable and then are punished for rebelling. Granted, there are those who steal because they want to steal, that is, not to show their manifestation at something. Yet surely if the conditions which cause rebellion to come out in the form of stealing were "erased", couldn't the thought and energy channeled in the direction of stealing be but to better use? Doesn't the fact that some of the Black youth who have partaken in stealing, and managed to get away from it clearly show that energies wasted on this form of rebellion in earlier years can and should be put to more constructive and educational purposes - even though stealing in itself can be a type of education.

Maurice Tremblay

FREAK OUT

Wow, Let's freak out! Let's drop! Let's get high! Ask any group of youths, this seems to be the big talk, in the schools, in the homes, in the street, and parties. Everywhere you go you hear people talking about escaping from this world, and their easiest choices are either through alchohol or drugs, but the rate of drug users has increased.

The effects drugs bring upon people are different in every case. In the case of the Black man the drugs seem to be the easiest escape from his rat infested ghetto and his unjust treatment as a man. Rage builds to fury and determination to free himself of strife. Black youths turn to drugs for an outlet-beauty far from his reality. The effect increases senses to acute perception. The rhythmic motion of bartenders mixing drinks; the swaying movement of dancers. You may perceive spiritual aspects, the feeling of where, why, how, does "HE" exist. If so where is He when bad times are here? Did He make me? If so, why so different? Are my feelings different from my white opponents, who sit beside me "strung out" - he has material possessions. Why does he do his thing? Is it for my reasons?

Other results when using drugs are that of dizziness which are turned into a wild, frantic blowing in the wind feeling. This is so beautiful, yet it must end when we come back down.

IS THIS YOU?

Dropping that pill is like dropping a seed in fertile ground. It blooms and flowers under the sunshine of our smile. It grows and grows like a sunflower, longer... larger.

When you drop that pill into the fertile ground of your body, it takes root slowly and then grows and breaks into blossom. It draws it's life and sustenannce from within you. Higher... Higher. So you ride your coaster high but do you know the final scene you make?

The chemical drugs which can destroy your liver, kidney, and chromosones, have already put some of our brothers and sisters into mental institutions for life. It could make YOU a vegetable. Once some of these chemical drugs are taken, to relieve a feeling of depression or frustration, the user can become addicted. Every time he turns on, he wants the same sensation as the first time or even greater, and that calls for an increase in the drug dosage each time - result? HOOKED.

When low on drugs he may steal and even kill his own mother, brother and sister for money Some people spend the rest of there life frightened, insecure and lonely. The person who is less stable mentally is more apt to become addicted.

Ina Peters

Other articles on drugs will be discussed in the next issue of UHURU - BLACK HORIZON.

Little Burgundy Youths Assaulted

Two juveniles from the little Burgundy area were found guilty of assault on Monday April 20 and put on two months probation under the jurisdiction of their parents and social workers of the Negro Community Centre.

Approximately one month ago these two teenage boys were engaged in the popular sport of throwing snowballs, when they had an encounter with three white repairmen in Little Burgundy. This encounter resulted in one of the men calling the juveniles "niggers". The youths, quite naturally, retaliated with more snowballs, now specifically directed at the men. One of the three chased the boys although neither he nor his comrades had yet been struck by any snowballs.

One youth fell and the middle age workman pounced on him vio lently. His friend seeing his buddy pinned to the ground, came to his defense. The scuffle grew into a struggle between the two black sixteen year olds fighting not only for their physical defense but for their pride and dignity and three full grown white men violently victimizing the youths. The Brothers were victorious! One man had to be sent to the hospital.

The white men pressd charges against the youths and on April 15, they appeared before the judge in juvenile court. Ignoring the fact that the youths were insulted and later assaulted by these so called adults, the judge found them guilty and kept them in detention for five days. The entire court hearing was carried out in French; they only found it necessary to speak English when the judge had made up his mind that they were guilty. Sentencing day was Monday April 20th, and a representative from the N.C.C. appeared as a character witness for the youths.

The judge declared that he had made up his mind and that the youths should have ran from the men and not fight back. However, Mr. R. Sitahall of the N.C.C. stated emphatically that he knew the youths well and is in contact with them five nights a week, he knew that both were doing well in school and never had they had any "trouble" with them at the center.

Mr. Sitahall's character sketch of the youths had some effect on the judge, and so the youths were released.

Brothers and sisters due to an oversight on our part it was not mentioned in the last issue of UHURU that the essay contest is being financially sponsored by a concerned citizen in the Black Community. We hope that you will join with us in offering him our sincere thanks.

Uhuru Staff.

UHURU'S ESSAY CONTEST

FOR ALL BLACK HIGH SCHOOL STUDENTS
(GRADE 8 - GRADE 11)

TOPIC

MAKE AN ASSESSMENT OF A NOTABLE BLACK PERSON AND HIS/HER ACHIEVEMENTS IN HISTORY. ILLUSTRATE HOW HIS/HER CONTRIBUTIONS AFFECTED THE BLACK STRUGGLE FOR FREEDOM TODAY. (FROM 1400 A.D. TO PRESENT)

RULES

ESSAY MUST CONSIST OF: 500 - 1000 WORDS
DEADLINE DATE: APRIL 30th 1970

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RESULTS

WINNING ESSAYS AND PICTURES OF THE WINNERS WILL BE PRINTED IN FUTURE ISSUES OF "UHURU".

FOR FURTHER INFORMATION

please call uhuru (937-2668) OR VISIT UHURU'S OFFICE AT 2554 ST. ANTOINE STREET, MONTREAL, QUEBEC.

Books on Black history and culture are available at the Negro Community Centre Library and also at the UHURU office.

Please complete entry form below and return it with your essay:

NAME . . . . . .
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PHONE . . . . . .
AGE . . . . . .GRADE . . . . . .
SCHOOL . . . . . .

CONT'D FROM P. 2

ment for blacks would have to search hard and long through the racist bag to come out with a defence for a government policy designed to produce high unemployment, paradoxically, in the midst of acute labor shortages.

Up north across the border in Rhodesia, Ian Smith after winning a "non-election" set in motion new oppressive measures that will keep power 'indefinitely' in the hands of the white minority. One of these is the government's decision to reduce spending on primary education for blacks. Official reports indicate that the government presently spends less than 2% of Gross Domestic products on African education In terms of dollars, the government spends $1,100 for each white student as opposed to $100 on each black student per year, and not many black children benefit from this paltry allocation in view of shortage of schools for blacks - a shortage that is going to be even more acute with the new policy that will lead to closing of many of the few schools that are operating.

In defending these measures, the racist Premier Smith sounded his own epitaph when he declared "If we didn't take this step our days here will be numbered". The trend of violent, oppressive and exploitative racism in South Africa makes violent revolution not only inevitable but also imminent.

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colonies of the area, only to find out, in his words, that "... the principal difficulty encountered in these discussions with the non-British Caribbean has been political. . ." Following up in this colonial approach to the Eastern Caribbean by his proposals to the Prime Ministers' Conference in 1964 & 1965, Williams writing in the *Nation*, August 13th, p. 14 revealed:

". . . I indicated at the 1965 Conference, in more precise language than the language with which I had initiated the idea to the 1964 conference, that all British arrangements governing the progress of a dependent country to independence were, in the final analysis, not a British Govt., matter. . . I suggested that whenever Britain was negotiating with a dependent country its progress to independence, it should be associated in the negotiations with an Advisory Commonwealth Team. . . Jamaica and Trinidad and Tobago in respect of the Caribbean. . . "

Hence the Associated Status with Britain that now further colonially enmeshes the smaller territories, instead of their being independent nation-states irrespective of their size; for the question that is to be resolved is Independence or Colonialism. And to further expose the complicity of Trinidad, Guyana, Barbados and Jamaica with Britain over the continuing colonial enslavement of the smaller territories, we can examine paragraph 16 of the Draft Constitution of St. Vincent that reads, as in all the other islands' Constitutions, that the only way that St. Vincent can obtain its independence is if the island:

" . . .either by itself or together with other territories joins with an independent Commonwealth country in the Caribbean.. under which that comtry would be responsible for the defence and external relations of St. Vincent."

Imagine this! That political rogues like Burnham, Shearer and the rest would be controlling our destinies, which they are doing now by virtue of the reactionary nature of the regimes in the smaller territories.

In the light of the foregoing we can better understand the banning of books and people, which are part and parcel of the colonial and anti-communist attitudes of the present political leaders now being advised by some half-baked intellectuals who are afraid of the power of the Caribbean people in their yearnings to contribute to the economic development of the Caribbean. But, no doubt, the puny-leaders in St. Vincent will soothe their moth-eaten consciences by believing they are contributing to the defence of "Freedom" and "Democracy" in this hemisphere, in the same way that Nixon says he is Defending these principles in Indo-China by attempting to put Asians to fight Asians. We must remind these political mimic-men that their actions violate the *Declaration of Human Rights* that they like to loosely babble and prattle about, viz: Articles 2, 13.19 which read:

"Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind such as. . . national or social origin . . . birth. . . Everyone has the right to freedom of movement and residence within the borders of each state. Everyone has the right to freedom of opinion and expression ; this right includes freedom to hold opinions without interference and to seek, receive, *and import information and ideas through any media and regardless of frontiers.*"

We realise that these regimes are acting in the class- interests of the international bourgeoisie to whom they are selling out the island, and they will go to more extremes than they have gone so far. But the revolutionary posture of the Black Caribs, who fought impreialism to a standstill in the eighteenth century and the cream of which fighters was deported to Honduras, will be vindicated by their heirs of which their are many among the people. We close by expressing our solidarity with these beleagured sons of the people who are carrying on the struggle at home. All power to the people.

The Nationalists Internationalists Vincentians.

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CHECKPOINT

Ithaca, N.Y.

Black students at Cornell University invaded the Cornell University Campus store on April 6 and expropriated merchandise as payment for the Black Studies centre that was burned down on April 1st.

After the alleged arson attack on the African Studies and Research Centre, the Black students met with the University president but were disatisfied with the results. The expropriation took place later.

MONTREAL

Early this month, after repeated post-ponements, two sisters Donna Francis and Nancy Simms were brought before Justice Kenneth MacKay on a charge of manslaughter. They were both sentenced to fifteen years in the Kingston Penitentary.

While imprisoned, one of the sisters gave birth to a child who, as a result of the functions of "The Just Society", will be left without the benefit of the care and attention of a mother.

Los Angelos

Mrs. Medgar Evers, wife of the murdered civil rights leader, said that she will seek the Democratic nomination in the 24th Congressional District.

Rhodesia

Fascist Rhodesian Police used bayonets to break up a demonstration by 150 students of the University of Rhodesia, who greeted Ian Smith with "Sieg Heil" shouts as he arrived to address, an RF election meeting in Salisbury. Fifteen students, including one white, were injured in the scuffle that followed. They were later arrested and will soon be charged in court with "disturbing the peace", etc.

Heckled by African students at an election meeting in a white suburb, fascist Ian Smith "hit back" by asking his white audience to join him in singing an anti black Afrikaans folk song "Baboon climbs the mountain". The black students were forced out of the meeting singing their Nationalist Anthem - Ishe Komborera Afrika.

Hanoi

Representatives from the Provisional Revolutionary Government of The Republic of South Vietnam supported charges that U.S. administration was stepping up its chemical warfare against the South Vietnamese population. The following charges were levelled. For five months in 1961, U.S. Troops sprayed toxic agents over an area of 560 hectars and 180 people suffered poissoning. By 1969, the area on which toxic agents were used had increased to 989,300 hectares and the number of victims to 302, 890.

St. Vincent

Prime Minister Milton Cato of St. Vincent issued a statement on behalf of his Governemnt on Friday April 17th. informing the public that twenty Black Power advocates have been barred from visiting the associate state, among the twenty names are: Stokely Carmichael, Rosia Douglas, Le Roy Butcher, Geddes Granger, Dave Darbeau, Roosevelt Brown, Eusie Kuyana Bobby Clark and Pat Emmanuel.

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BULLETIN BOARD

A symposium "Culture et Development en Haiti" will be held at the University of Montreal in the Pavillon des Sciences Sociales, from May 6th to 9th, 1970.

The Program Committee of the African Heritage Studies Association has made elaborate plans for the second annual conference at Howard University in Washington, D.C. dates Friday May 1st to Sunday May 3rd, 1970.

The Caribees Soccer Team's annual fund raising dance will take place on Saturday April 25, 1970, at the Polish Veterans' Hall , 57 Prince Arthur East. Music by Melletones Steal Band. Admission at the door $3 - advance sales $2.50.

The Black Cultural Club of Dawson College will hold a weekend of Black Culture, May 1st to 3rd. The event will take place at Dawson College.

Thursday Night Rally Committee will sponsor a dance on Saturday May 16, 1970 at Carpenter's Hall, (St. Lawrence and Prince Arthur). This will be part of the Malcolm X memorial weekend celebration. Details in the next issue of Uhuru.

con't from page I

There should also be a concerted effort to get black teachers into the Royal Arthur School. We cannot allow a school which is 50% black to have only one part time black music teacher who teaches for half an hour a day. In this way we shall prevent the English establishment from using black children to their own ends, and placing black people in a position where they will have the wrath of the majority of the people of this province against them, suffering in a battle which they did not initiate, and in which they have not made any decisions. It is important today especially in Quebec that black people act on decisions made by themselves and by their own initiation.

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